

*Of CHARITY to the Poor, and the Religious
Education of Poor CHILDREN.*

A
SERMON

Preach'd in the *Parish-Church* of

St. SEPULCHRE,

See APRIL the 20th, 1732.

Being *Thursday* after *Easter-Week*;

AT THE
Anniversary Meeting of the CHILDREN
Educated in the *Charity-Schools* in and about the
Cities of LONDON and WESTMINSTER.

By *HENRY STEBBING*, D. D.

Chaplain in Ordinary to His Majesty, and Preacher to the
Honourable Society of *Grays-Inn*.

*Publisb'd at the Request of the Gentlemen concerned
in the said CHARITT.*

Doeth not his L O N D O N,
Printed by JOSEPH DOWNING, in *Bartholomew*
Clofe, near *West-Smithfield*, 1732.

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JOHN iii 17.

But whoſo hath this World's good, and ſeeth his Brother have need, and ſhuteth up his bowels of Compaſſion from him; how dwelleth the Love of God in him?



THE Apoſtle in the beginning of this Chapter, having taken notice of the great Love of God to Mankind, in our Redemption by Jeſus Chriſt, proceeds very juſtly, by way of Inference, to ſhew the neceſſity of Holineſs in general, and in a particular Manner, to recommend the great Duty of Love and Charity. *Whoſoever doth not Righteouſneſs, is not of God, neither he that loveth not his Brother. For this is the Meſ-*

sage that ye have heard from the Beginning, that ye love one another, ver. 10, 11.

THE Duty being thus laid down, he proceeds a little after, to shew the Extent of it, and argues from the Example of our Saviour, that it should reach even to the laying down our Lives one for another. *Hereby perceive we the Love of God, because he laid down his Life for us; and we ought to lay down our Lives for the Brethren, ver. 15.* Then follow the Words of the Text, in which the Apostle has very strongly deduced the Necessity of Beneficence; *But whose hath this World's good, and seeth his Brother have need, and shutteth up his Bowels of Compassion from him; how dwelleth the Love of God in him?* The Argument proceeds *a fortiori*, and is, as if he had said, "If the Love of God obliges us to lay down our Lives for one another; how far short does that Man fall of his Duty; how can he be said to love God; who having the good Things of this World (which are by far less dear to him than his Life) shall neglect or refuse to administer thereof to his Brother's Necessities?"

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THERE are several Points which arise from these Words, well worth our Consideration; as,

First, WHO are they that are obliged to Works of Charity? And these, the Apostle tells us, are they, who *have this World's good*. The Meaning of which is, that all are obliged to do something towards supplying the Wants of others, whom God hath blessed with greater Abundance than is sufficient for the Supply of their own. If it should be asked, what those Wants are, which must first be supplied, before a Man stands obliged to administer to the Wants of others: The Question will receive a proper Answer from the Words of the same Apostle, 1 *Tim. vi. 8. And having Food and Raiment, let us be therewith content*. When he says, that we ought to be content with *Food and Raiment*; he shews, that we have all that is necessary for our Subsistence in this Life; and Reason tells us the same thing. Now all that is beyond what is strictly necessary, falls properly under the Notion of a Superfluity, and certain (I think) it is, that out of every superfluity (be it ever so small) something is due to God as a Tribute for the rest; that is, something is due to the Poor; for they

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are God's Proxies in this Case; and by their Hands he receives those good Things which are dispensed by ours. If you lay down any other Rule than this, there will be no such thing as knowing where to begin. You have Food and Raiment, we will say, yet you think not your self under any Obligation to give. But why so? Why, because you have not enough. But, what do you mean by not having enough? That you have all that is necessary for your Bodily Sustenance you confess; and if this is not a proper Measure of a sufficiency in this Case, pray tell me what is? You want, it may be, to get an Estate of such a Value; to live in this or that particular Manner; or to provide so and so for your Children or Relations. Very well. But are you sure, that when you have got that Estate, you may not want a bigger? Or that by the same Rule, that you think that you have not enough, till you have got, for instance, a hundred Pounds, your next Neighbour may not think that he has enough, till he has gotten two. The short of the Matter is, that in this way of reckoning, Charity must never begin, till Men's Desires are at an End; that is, it is (I fear) seldom to begin at all. For how few are there, who can think that
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they have enough, so long as there is any thing more to be had honestly?

THE Rule therefore, I say, must be this, that they *who have abundance*, should give of *their abundance*; and that they *who have but little*, should not spare to give even of that little. Men in low Circumstances, cannot be bound to give as much as the rich; but they may be bound to give proportionably, that is, according to the Degree and Measure of their abilities. And to this, we need no greater Encouragement than to consider, that the little which we give, provided we give it with a liberal Mind, shall turn to as good an Account with God, as if, being better able, we had given more. The *poor Widow's Mite* was as kindly accepted, as the *rich Man's Gold*. It is not the value of the Gift which God regards, but the honest Purpose and Intention of the Giver. And therefore (as the Apostle speaks) *If there be first a willing Mind, it is accepted according to what a Man hath, and not according to what he hath not.*

1 Cor. viii. 12.

Secondly, THE next Question is, *Who are they, towards whom Works of Charity ought to be exercised?* And these, the Text tells us, are

are *our needy Brethren*. Now by the *needy*, you are not to understand absolutely every needy Man, but every one who being in need, is not able by honest Means to provide for himself. He that may by proper Care and Industry supply his own Wants, has the remedy in his own Hands; and to himself he ought to be left, either to live or to starve; For *if any will not Work*, says St. Paul, *neither let him eat*. And with great Reason it is that he says it. For every Man is nearest to himself; and it is impossible that one Man can be bound to provide for another, so much as that other is bound to provide for himself, if he is able. The *need* therefore which the Apostle makes to be the Foundation of Almsgiving, must be such a need as supposes the Use of all honest Endeavours, towards the supply of such Things as are wanting. But it may further be asked, what those things are, of which a Man must stand in need, before he becomes a proper Object of Charity? And to this Question I answer,

IN the first place, that those are principally, and before all others, the Objects of Charity, who want Food and Raiment sufficient for the Sustenance of their Bodies. The Reason of this is, that Life is the Foundation of all other

other Blessings in this World ; and therefore, by how great a variety of Ways soever Charity may direct us to be helpful to others, those Ways must, in the nature of them, be consider'd as subsequent to the preservation of Life. Barely to Live, has little in it, unless you consider Life as connected with some competent share of Happiness ; which shews, that tho Charity should begin with the Preservation of Life, it ought not to end there to. But *begin* there it *must*, because every thing else which concerns us in this World *begins* there. For when Death comes, there is an end of all Want, and of consequence, an end of all exercise of Charity.

If Men *therefore* only desire to live, that they may be happy in Life : Reason will tell us, that we are bound, according to our Abilities and Capacities, not only to preserve the Lives of others, but to secure their Happiness too. And in this Work, those Evils of Life are principally to be regarded, which are most burthensome, and have the strongest, and the widest Influence upon human Happiness. Among these, stand fore-most, *Sickness* and *Pain*, which are not only fore Evils in themselves, but more grievous yet, as they destroy the

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sweetness of all other Blessings. What are Wealth and Plenty, when a Man has not Power to eat or to drink? Or what the gilded Roofs, the silken Couches, or the Beds of Down; when Stone torments us; when Consumption wastes us; or when Fevers scorch and burn us? Now, if little Comfort is to be had in such Cases, from those Circumstances of Life, which are most delightful to Flesh and Blood; how heavy, how unsupportable must be the Burden, when augmented by the additional load of Poverty? Poverty! that compound of all other Evils in one.

NEXT to *Life and Health*, is Liberty; the value of which is manifest from hence, that there is scarce any thing, the Abridgment whereof, we are wont to bear with less Patience. No marvel. It is the glory of our Nature, that we are free Agents, and proportionable to this, is that desire of Liberty, which God hath implanted in us. The Force of it we so sensibly Experience, that there are few of us, who care even to accept a *Favour*, when, in the Use of it, we must be subject to another's controul. But what is this, to the being sent to a Goal, banished as it were from the World, and cut off from the society of Men: to be
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cloister'd up, and immur'd with such, who, outward shape and semblance set apart, do many times in nothing differ from the most noxious, and the most loathsome of God's Creatures! It is not easy to frame a notion of any thing more dreadful, than such a Want of Liberty, especially if (which is almost *ever* the Case) it be connected with Poverty, in its most aggravating Circumstances. Heavy Days, and wearisome Nights, must surely be the Lot of such, when the very Bread they eat is not to be purchased at a common rate; and yet the Hands are tied up that should provide it! When every thing that is necessary to uphold a wretched and a sordid Life, is a Mortgage upon their future Industry, and a draw back, perhaps, upon a starving Family! These are shocking Circumstances; and Men must have no Bowels, if they are not to be toucht with such Miseries as these.

WHEN Life, Health, and Liberty are secure, the law of Charity grows to be more loose and undermined; yet I think, we should not say that it entirely ceases. For the having what is barely necessary for the purposes of Life, is but the first and lowest Degree of Happiness. There are those who can more easily bear to

be straitned as to the necessities of Life, than others can want the conveniencies of it. A Man that has been bred to work, and fare hardly, will not feel so much from the want of a common Meal, as he, who has always lived well, and is reduced by Misfortunes, will, from being confined to that homely and scanty Provision, at which a poor Man would rejoice. Now, tho indeed, it much more concerns every Man, that has but necessities, to moderate his own Desires, and to accommodate his Temper and Disposition to the Circumstances he is under, than it can possibly concern others to provide him with Superfluities; yet we feel that within us, which (when such Misfortunes are not of Men's own seeking) will always incline us to compassion, and make us willing to spare something out of our *greater* Abundance, for the comfort and conveniency of those who have *less*. Such Acts as these, indeed, we are wont to consider, rather as Acts of *Generosity*, than as Acts of *Charity*. But it little avails by what Name you call them. They are Acts of *Humanity* and *Tenderness*, and as such, will be acceptable in the sight of God, as well as in the sight of Men.

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ALL that I shall observe further under this Head, is, that whereas St. *Paul* mentions our needy *Brethren* only, as those who are the proper Objects of our Beneficence, his meaning is, not to confine our Charity to Persons allied to us by any *special* Relation of one kind, or of another, but to extend it to *all*, who are Partakers of the same *common* Nature with ourselves. For (as he says elsewhere) *there is one God and Father of all*: and therefore in this respect all Men are Brethren. The Law of Charity arises from that general Relation which Men bear towards each other, consider'd as Men; and tho', by some special Relation intervening, this Law may be enforced more strongly with respect to some, than with respect to others: yet there is a measure of Charity which belongs to all, insomuch, that if we are not bound to supply the Wants of all, the only Reason must be, because we are not able. To this purpose St. *Paul* speaks, *Gal. vi. 10. As we have Opportunity, let us do good unto all Men, especially unto them, who are of the household of Faith.* Which is in effect to say, that in this Work of Charity, our Christian Brethren challenge the preference, or the precedency, yet not so, as to exclude all others from the benefit of it, but themselves; For, *as we have*

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Opportunity, we are to *do good unto all*. To the same Purpose, our Saviour, *Matt. v. 42. Give to him that asketh*, i. e. (as *St. Luke* delivers the same thing, *vi. 30.*) give to *every Man* that asketh, not as if we never ought to refuse to give an Alms: But the meaning of these Words, is to shew us, that under proper Circumstances, and so far as our Abilities will reach, all Men, without regard had to any distinction of Nation, or Country, or Religion, are fit Objects of our Compassion. This Precept is more closely urged in the following Verses, where the Duty is extended to those, who, in the Nature and Reason of Things, must of all others be supposed to have the least claim to our good Offices, that is, to our worst and bitterest Enemies; *I say unto you, love your Enemies; bless them that curse you, do good to them that hate you*; which is not a Commandment peculiar to the Gospel (for *St. Paul* does but repeat the Words of *Salomon*, when he says, *Prov. xxv. 21. If thine Enemy hunger, feed him; if he thirst, give him drink;*) but it is a Branch of that first original Law of Nature, which teaches that no demerit can cancel the common Ties of Humanity, which begin with, and are so interwoven with Nature, that they can never end, or be dissolved, till Nature herself is at an end too. Goodness and Benevolence

lence may very strongly move to kind and good Things, not only where there is nothing else to invite, but even where there are many Things to hinder; and this is in no Instance so visible, as in God's dealings with his unworthy Creatures, whose Example therefore, our Saviour urges as a proper Argument, to enforce the Duty he now lays before us. God (says he) *is kind unto the unthankful, and to the evil.* Luke vi. He *maketh the Sun to rise on the evil, and on the good; and sendeth Rain on the just, and on the unjust.* 35. Mat. v. 45. *Be ye therefore merciful, as your Father also is merciful.* Luke vi. 36.

Thirdly, ANOTHER Point, which may be resolved from the Text, is, whence the Value of Charity arises, or what it is that makes the outward Act of giving, to become acceptable to God. *Whosoever hath this World's good, and seeth his Brother have need, and shutteth up his Bowels of Compassion from him, &c.* That which the Apostle condemns here, is the *shutting up our Bowels* against the Cries of the needy and distressed. That therefore which we are to understand, as recommended in this Case, must be the *opening* of the Bowels, whereby is denoted that tenderness of Affection, by which we *inwardly feel* that Misery and

and Distress in our needy Brethren, the notices of which are conveyed to us by our *outward Senses*. Barely to supply the Wants of others, is not that which gives us favour in the sight of our heavenly Father. For what are those Wants, which he, if he were so pleased, could not as well supply without us? He whom Heaven and Earth obey; *Who smote the stony Rock, that it gushed out with Water*; who *rained Flesh* upon his People *as thick as Dust*, and *feathered Fowls, like as the Sand of the Sea*; can feed the hungry, can cloath the naked, can heal the sick, and deliver the Prisoner from captivity, without drawing any Thing from our Stores. But as he has otherways ordered things, and made it a necessary Law of our Beings, that we should depend upon one another, for the good Things of this Life, he hath given us Affections suitable to the Condition in which he hath placed us, and made us by Nature, humane and merciful, because there are so many Occasions every day offering themselves, in which it is proper for us to shew Mercy; and that if all Men's Hands were tyed up from doing good, the whole Work of the Creation must stop. The compassionate Man, therefore, approves himself to God, because he yields Obedience to his Will, and

ps. lxxviii.
20, - 28.

and retains that Nature which God gave him, and which it is necessary should be found in him, to make him qualified to carry on the Work of Providence. For he who wants this Spirit, it is by mere chance if he does even a useful Thing; a good one to be sure he cannot do, because he has no Principle of Goodness in him; and what he does (be it little or be it much) he does it not for God or his Neighbour's Sake, but for his own.

If you consider this Point as it regards Man, it will appear exactly in the same Light. It is the Gift, which administers comfort and relief to him which receives it: But it is the presumption of a merciful and benevolent Disposition, that gains honour and esteem to him that bestows it. He that offers his Charity to others, has certainly a right to Charity from others; and therefore, it should always be presumed, that a Benefit is well intended, where no evident Reasons appear to the contrary. But where Pride or Self-interest (which usually lurk in secret) shall discover themselves in open view; give God the Glory, who knows how from evil to bring forth good: To the Benefactor (if indeed he deserves that Name) no praise is due; for to himself he sacrifices, and from

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himself it is meet that he should look for his reward.

Y^{ou} see then, the Reason why the Apostle chose to express this duty of Beneficence by the *opening of the Bowels*; even, that he might shew us the true source from whence every Act of Charity ought to arise. And having done this, there was no need for him to mention the external Act of giving, for the one is but a natural Consequence of the other. There are those who will seem to make great Lamentations over the Miseries of others, who yet, if you apply to them for their Charity, will excuse themselves by saying that they are not able. And where real Poverty is the Case, the Plea may be very consistent; it being easy to apprehend, that a Man may have no Money, who has much pity. But where Wealth abounds, the pretence is idle, and we may properly reply to such in the Words of St. James, *Shew me thy Faith by thy Works*. For what avails it to make a shew of Pity, by saying to a Man, *naked or destitute of daily Food, depart in peace, be you warmed and filled, notwithstanding ye give him not those Things which are needful to the Body?* When the Heart is open, it is impossible that the Hands can be shut. There is

James. ii.
15,—18.

a Pleasure in giving, which a truly compassionate Mind is no more able to resist, than it can forbear to commiserate. Secure then but this one Principle, and the rest will follow of course, in a constant, regular, and plentiful Stream of well doing, not subject to those interruptions, irregularities, and uncertainties, which are always observed, when Charity is derived from any other Fountain.

Fourthly, THERE remains now but one Thing to be spoken to, which is asserted in the Text, and which, our Duty in this Case being well understood, is offer'd by the Apostle, as a Reason why we ought to put it in Practice, *viz.* That the want of a charitable and beneficent Disposition, is inconsistent with the love of God. Concerning this, little needs to be said, because it is in a manner self-evident. For the want of a charitable and beneficent Disposition, supposes, in the very notion of it, a want of brotherly Love, and he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen? as St. John speaks, 1 Ep. iv. 20. This Question is founded upon a just Observation of human Nature, which is apt to be more affected with those Things which strike the Senses, than by those which we perceive

and know by contemplation only. Now if under all the Advantages of our Humanity, and those strong Impressions which the sight of Misery before our Eyes will naturally create, we can feel no sentiments of Pity; how much more unlikely is it that we should love God, who draws us towards him by Motives strong indeed in the view of Reason, but yet, such as have much less to do with Flesh and Blood? We love God, because we daily experience the effects of his Bounty and Goodness, and thus far Flesh and Blood is concern'd. The Benefit we see, and taste, and feel, but *who sends it*, our Reason alone shews us; and this is a matter which unattentive or profligate Minds may easily overlook or forget. But when we are *Witnesses* of the Poverty and Distress of Families; when we *hear* the Groanings of the Sick, and the Cries of the Prisoner; when we *see* the Blind and the Lame, the Aged and Infirm, crawling about the Streets in Rags, and ready to drop for Want of Sustenance; these things we *cannot help* taking notice of; and when we *do* see them, we can as little help feeling all the Powers of Nature working within ourselves, and forcing us into compassion.

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BUT this Point will be made more clear by observing, that the want of Brotherly love, infers the want of that Principle, upon which our whole Duty, as it concerns Man and Man, has a necessary and immediate dependency. *The end of the Commandment, says St. Paul, 1 Tim. i. 5. is Charity out of a pure Heart, and a good Conscience.* That is, every Virtue ends in, or may be resolved into Charity. Therefore he tells us in another Place, *All the Law is fulfilled in one Word, even in this, Thou shalt love thy Neighbour as thy self. Gal. v. 14.* The Reason is added, *Rom. xiii. 10. Love worketh no ill to his Neighbour.* He that loves his Neighbour as he ought to love him, 'tis certain, can do him no wrong; whereas he who loves him not, is prepared for the basest and the worst of Actions. Therefore it is that the Apostle bestows upon this Virtue such large Encomiums, as if every thing else that a Man could do, or possess, were nothing without it. *Tho' I speak with the Tongues of Men, and of Angels, and have not Charity, I am become as sounding Brass or a tinkling Cymbal. And tho' I have the Gift of Prophecy, and understand all Mysteries, and all Knowledge; and tho' I have all Faith, so that I could remove Mountains, and have no Charity, I am nothing. And tho' I bestow all my Goods to feed*

feed the Poor, and tho' I give my Body to be burned, and have not Charity (a kind and benevolent Disposition) it profiteth me nothing.

1 Cor. xiii.

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What can be said greater than this? Or what should one desire more, than to excel in a Virtue so amiable both to God and Man, and (as I must add) so necessary to prepare and qualify us for the blessedness of a Life to come? The Happiness of Heaven does indeed principally consist in the exercise of it; upon which account, the Apostle having said many great Things of Faith and Hope, gives at last the preference to Charity. *And now abideth Faith,*

ver. 13.

Hope, Charity, these three, but the greatest of these is Charity. The Reason he had given a little before; *Charity never faileth; but whether there be Prophecies, they shall fail; whether there be Tongues, they shall cease; whether there be Knowledge, it shall vanish away.* Charity is a Virtue calculated for Eternity. That will remain, when every Thing else is at an End; when our Faith shall be turned into sight, and our Hope into fruition. Charity cannot indeed hereafter be exercised as it is now; for in Heaven there will be no hungry to be fed, nor naked to be cloathed: But that Disposition, that Spirit and Temper which moves to these beneficial Actions, and gives Vir-

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true and Comeliness to every thing we do, will abide for evermore. There will be everlasting Love, as well as everlasting Glory; yea, our great Glory, our principal Happiness will be, that we then shall be *made perfect in Love.*

I HAVE now done with the general Point, and only beg your Patience, whilst I apply what has been said to the particular Design of our present Meeting. The excellency of this Design appears from hence; That whatever there is in *cloathing the naked*, in *feeding the hungry*, and in *administring to the sick*, and to *the prisoner*; it is all comprehended in this single Charity. That it *cloaths the naked*, needs no Proof. Behold! the Witnesses of it now standing before us. And certainly, whatever eases a poor Parent of this part of a Child's Maintenance, enables him the more comfortably to provide for him in every other Demand of Life.— But the great Matter lies here: This Charity, by bringing poor Children under Discipline, and laying the proper Foundation for Virtue and Industry, does in a good degree, obviate those common and prevailing Evils, to which all other Charities do, at most, only apply a remedy. Happiness, 'tis true, is not the certain consequence of Honesty and Industry.

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For some there are, who, with all their Skill and Pains, cannot thrive; nor with all the Care and good Management they can bestow, are able to keep themselves healthy and strong. But such Instances are rare, in comparison to those, where Men ruine themselves by their Follies and their Vices; by living Idly, and keeping bad Company, and wasting that in Luxury and Intemperance, which should serve for the Support of themselves and Families. These are the Causes which help most to fill our Hospitals and Prisons, and which send forth that numerous swarm of Beggars, which perpetually infest our Streets. Now these Mischiefs are not so easily cured as they are prevented; and if there was nothing else in it, it is judging ill for our own Interest, when, to save the expence of bestowing a proper Education upon poor Children, we leave them to the wide World, and are willing to trust to the Consequences of their future Conduct. For, say that they fall (as probably they will fall) into evil Courses, and want your Charity; Shall you *then* refuse to relieve them? No; when Men actually *are* in Distress, it is too late to consider *how* they came into it. We relieve the Industrious and Honest with more Pleasure and Cheerfulness; but the most Idle and Vicious are not to be
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neglected, nor suffer'd to starve in the Streets, or rot in a Goal. Now consider how small is the expence of a Child's Education, when compar'd to the Charges that a whole Parish may be involved in, by the extravagancy of a single Man. He that provides for a Child, provides but for *one*; and this too at an Age when the least Supplies are wanting. But he that provides for the same Person, when that Person himself becomes the Father of Children, must provide for *many*; and the Evil which might at first have been prevented even in one, may be entail'd upon many Generations.

These are Considerations that are very properly offered in this Case, and yet they should have the least share in determining our Conduct. He that gives away a Shilling *now*, only that he may save twenty some time hence, acts *wisely*, no question; but you will not therefore say he acts *religiously*. That which makes such acts to become Religion and Charity, is when they are done with a view to the Honour of God, and the common Interest of Mankind; and the extensive Influence which this kind of Charity has with respect to both, is so very plain, that no serious Man can mistake it. For, with respect to the common Good; Consider

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only what we are to expect, if once the Religion of fine Gentlemen, should come to be the Religion of the Poor; and instead of being instructed in the Faith and Precepts of the Gospel, every common Apprentice should be suffer'd to imbibe the *fashionable Morality*, and taught to laugh at the Notions of Providence, and a Judgment to come. Do you think that this freedom of Thought, would not every where produce a correspondent freedom of Action? Would your Houses be safe from being plundered; and your Wives or your Daughters secure from Violence? Would poor Men do the Duties of poor Men, and * bear the Burden which God has laid upon them with Patience? With
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* Remarkable to this purpose is the most tragical Story of *Richard Smith*, a Bookbinder (Prisoner for Debt, within the Liberties of the *King's Bench*) and *Bridget* his Wife, who having first murder'd their own Child (an Infant about two Years old) hanged themselves. There was a Paper left, and produced in Evidence, by order of the Coroner, in which they declared, That "the Cause of these Actions, was an inveterate hatred they conceived against *Poverty* and *Rags*." That, "as to the taking away the Life of their Child, they were perfectly easy upon that Head; being satisfied, it was an act of less Cruelty than to leave her friendless in the World, exposed to Ignominy and Misery." They declared, that they "firmly believed the Existence of Almighty God,—from the Consideration of his wonderful Works."—But that, "as they knew the wonderful God to be Almighty, so they could not help believing that he is also Good; not implacable; not like such Wretches as Men are; not taking Delight in the Miseries of his Creatures: For which Reason, they resigned up their Breaths unto him without any terrible Apprehensions, submitting themselves to those Ways, which, in his Goodness, he should please to appoint after Death." They men-

how much Industry bad Principles have been propagated of late, we all know; and the Fruits of them are every day seen in the

gene-

mentioned "a State of Annihilation" after Death, as "a Dream of some Men;" and declared, that they "believed the Existence of un bodied Creatures, tho' they did not pretend to know their Way of subsisting." But they spoke very ludicrously of the Resurrection of the Body.

From hence it appears, that this whole Tragedy was acted upon a settled, deliberate Principle, imbibed (very probably) from some Modern Books; and the Case affords a very sad Example, how ill prepared we are to bear the Calamities of Life, when we have laid aside all Trust in Providence; and that it is possible to reconcile to ourselves the most unnatural Crimes, when we come to think so loosely of God's Goodness, as to shut out all Fears and Apprehensions of his Wrath: Which kind of Delusion, those are apt enough to fall into, who take their Notions of God and his Providence, not from (the only sure and infallible Guide in this Case) his written Word, but, from their own narrow Understandings. If such Notions as these should grow common, and all Persons should destroy themselves and their Children, when they come to be afraid of Poverty and Regs; it is easy to see where the Consequence will end. But I hope, all who believe that there is a God, will be convinced by what they daily see and experience, that it is by no means inconsistent with his Goodness, to exercise his Creatures by Afflictions; and conclude, that, if there be a future State, (as undoubtedly there must, and as even these unhappy Persons seem to have expected) to be impatient under what God lays upon us here, is not the proper way to recommend ourselves to greater Mercy hereafter. These are Thoughts, which natural Reason most evidently suggests.—But in all Cases of this kind, the REVELATION of the GOSPEL is the best remedy; and God grant that it may every where prevail!

N. B. The Paper from whence this Account is taken, was inserted in the *London Evening Post* of Saturday, April 22. 1732: the Original of which I have seen, and is now in the Hands of John King, Esq; Coroner for the City of London, and Borough of Westminster, who took the Inquisition upon View of the several Bodies. It was written (as was given in upon Evidence) by Smith's own Hand, and signed both by him and his Wife; upon which, and in consideration of some other Circumstances peculiar to the Woman, who some time before, was taken notice to have drop some Words in Conversation, importing her Belief of the lawfulness of Self-murder in such Cases, the Jury brought in their Verdict upon both, *Felo de se*.

general decay of common Honesty among us; That these Effects are not worse, is owing to this, and only to this, that Irreligion is not yet grown too strong for Law. But how soon it *may* grow too strong for Law, we cannot tell. Thus much is certain, that no *good* Government can stand under an universal Corruption of Manners. *That* is a *good* Government, which treats Men as reasonable Creatures. But when the common Principles of Virtue are lost, they *cannot* be treated as reasonable Creatures. Yet *governed* in one way or another they must be; for without Government, the World cannot subsist. What then? Why, they must be governed like Brutes; and those who may chance to have Power in their Hands, will have nothing left to do, but to *chain* up the rest, to keep them from doing Mischief.

THIS shews, that Irreligion naturally paves the way to Slavery; and that we cannot give a more effectual Testimony of our Love to our Country, than by endeavouring to preserve a Spirit of Religion in the World. And as we shew a Love to our Country, we shew also a Love to God, and his Son Jesus Christ; whilst we are enlarging the Borders of his Kingdom, and diffusing the Light of his saving Truth among

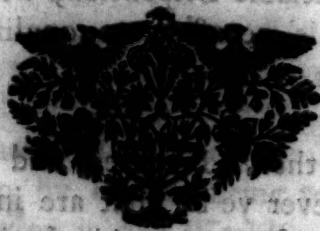
among those, who by their Condition would otherwise be deprived, if not of all Means of Knowledge, at least, of the Means of improving and growing up to Perfection. We shall have so much the more comfort in this, because our Care is chiefly employed, where it is not only most wanted, but likely also to be most effectual. It was the Character of the Messiah, that he was to *Preach the Gospel to the Poor*, and the Apostle has observed, that *not many wise Men after the Flesh, not many mighty, not many noble, are called.* ^{Luk. iv. 18} The meaning of which is not, that it is a reproach to any Man's good Sense to embrace the Gospel, but, that the *wise after the Flesh*, the *mighty*, and the *noble*, are not generally prepared by that *honest and good Heart*, that meek, humble, and tractable Disposition, which our Saviour tells us is necessary to qualify Men to be his Disciples. ^{1 Cor. i. 26. Luk. viii. 15.}

You see then, (Brethren, and Fellow-Christians) whoever ye be that are instrumental in conducting or supporting this charitable Design, in what Light ye stand. Friends to the Poor, and in being such, Friends also to the Rich; Friends to your Country; Friends to God; and Friends to Christ. Let no Man rob you of

of this Glory. Obstructions you may meet with : of which it will ever be more easy for us to see the *true* Reasons, than for those, who minister them, to assign good ones. But let not these things move you. Secure that your Cause is both honourable and pious ; go on in the Trust of God, who will be your Strength, as well as your Reward.

To whom, FATHER, SON, and HOLY GHOST, be all Honour and Glory, both now, and for evermore. *Amen.*

F I N I S



An Account of the CHARITY-SCHOOLS in and about LONDON and WESTMINSTER, April 1732.

This Mark * denotes Schools of which an Account hath been this Year sent to the Publisher.

C. signifies Cloath'd.

pt. C. part Cloath'd.

M. Maintained.

W. Set to Work.

CHARITY-SCHOOLS in the Parishes of

	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appen. services, or taken out by friends	Girls put out since setting up of the School to Appen. services, or taken out by friends	No. of Children educated in the Schools including those now in them
* A Lhallows Lombard-street, set up 1702 C.	1	40	—	53	47	140
* St. Andrew Holborn, erected 1699 C.	1	80	—	277	2	378
* In the same Parish 1700 C.	1	—	71	—	229	300
* In the same Parish, for teaching Navigation to 30 Children Elected out of 8 Charity Schools, on Mondays, Wednesdays, and Fridays, from whence 78 Boys have been put Apprentices to Sea, included in the Numbers put out of their respective Schools	1	—	—	—	—	—
* St. Anne Aldersgate 1709 C.	2	30	20	44	65	211
St. Anne Blackfryars, set up 1705, supported by Endowment	2	40	30	29	—	99
* St. Anne Westminster C.	1	52	—	223	63	338
* In the same Parish C.	1	—	52	—	84	206
* St. Bartholomew the Great for Boys 1717, and for Girls 1727. pt. C.	2	35	16	26	1	116
* Billingsgate Ward 1714 C.	1	40	—	35	20	95
St. Botolph Aldersg. 1702 C.	1	50	—	386	—	436
In the same Parish C. —	1	—	50	—	132	182
St. Botolph Aldgate within For Boys set up 1698. and for Girls 1710. C.	2	50	40	150	32	272
* In the same Parish in East-Smithfield, the Boys set up 1746, and the Girls 1710. C.	2	40	30	148	6	387
	19	457	309	1296	369	3160

CHARITY SCHOOLS in the Parishes of

	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Apprentices, or taken out by friends	Girls put out since setting up of the School to Apprentices, or taken out by friends	No. of Children educated in the schools including those now in them
St. Botolph Bishopsgate C.	2	30	20	—	20	70
* St. Bride's Parish 1711. C.	2	40	30	16	41	221
* Bridge and Candlewick Wards, set up for Boys 1710. Girls 1717. formerly under the Name of St. Michael Crooked-Lane and St. Magnus the Martyr, Cl.	2	60	40	127	4	408
* Broadstreet Ward 1709 C.	2	50	30	21	12	246
Gamberwell in Surrey pt. C.	2	40	35	—	3	78
* Castle Baynard Ward C. Boys 1710, Girls 1719. Chelsea, Middlesex, set up 1707; endow'd with Tol. per Ann. for ever, by the late Mr. Chamberlayne, pt. C. and pt. Mainwain'd.	2	30	20	43	64	201
In the same Parish, Set up June 1709. for Soldiers Girls, supported by Ladies and Gentlewomen, seven of whom are Trustees, Cl.	1	—	30	72	12	119
* Christ Church Spital-Fields, removed from Petticoat Lane 1729, Cl.	1	30	30	28	3	97
Christ Church Surry for Boys 1711, and for Girls 1719, C.	2	30	10	90	17	173
* St. Clement Dane 1702 C.	2	70	40	19	—	496
* In the same Parish, An Hornbook School, for Boys and Girls 1724.	1	15	15	—	—	30
* Cordwainers and Breadstreet Ward C. Boys 1701, Girls 1714.	2	50	30	196	18	520
* Cornhill and Limestone Ward C. 1711.	2	50	30	127	18	397
* Cripplegate Ward within Including the School of St. Alphage Parish 1712 C.	2	50	25	64	118	321
Deptford in Kent C.	2	50	20	8	—	78
Dowgate Ward, set up 1715 C.	2	30	20	20	14	84
* St. Dunstan in the West C. Boys 1708, Girls 1710.	2	50	40	92	86	449
	32	720	465	1098	812	4192

CHARITY SCHOOLS in the Parishes of

	of Sch.	BOYS.	GIRLS.	of the School to Apprent.	Services, or taken out by friends	of the School to Apprent.	Services, or taken out by friends	in the Schools, including those now in them.
St. Edmund the King, } A Subscription and Collection to put out Apprentices educated in the Charity Schools, and 240 Children have been put out, included in the Numbers put out of their respective Schools.								
*St. Ethelburga, Cl. Set up 1719. first in the Parish of St. Mary Abchurch, supported by the Subscriptions of a Society, and other Collections.	1	20	—	16	25	—	—	61
*Faringdon Ward within set up 1705. C.	2	60	40	420 <small>See 11</small>	—	—	61	592
*St. George in the East, C. Boys 1716. Girls 1718.	2	50	50	94 <small>See 14</small>	12	132	—	388
*St. George the Martyr 1708, C.	2	42	35	171	2	85	4	339
St. George Southwark C.	1	50	—	14	226	—	—	290
*Sir George Wheeler's Chapel in Spittle-Fields 1703, C. W.	1	—	30	—	—	14	—	44
St. Giles Cripplegate within in Redcross-street 1698. Cl. In the same Parish, Supported by the Lady Eleanor Hollis's Legacy of 62 l. 10 s. per Annum. C.	1	100	—	116	401	—	—	617
In the same Parish, within in Middlesex, set up in 1698. C.	1	—	50	—	—	32	31	113
In the same Parish, Cl. Set up 1727. supported by a Legacy of Mr. John Fuller, deceased; and Five Pounds allow'd to put each Boy Apprentice.	1	50	—	107	45	—	—	202
*St. Giles in the Fields set up 1705, C.	1	20	—	—	—	—	—	20
The Trustees of these Schools finding themselves burthen'd with binding out Girls to Trades, have agreed that for the future 20 of the eldest Girls shall be wholly maintain'd in the Schools, with a Person appointed to teach them what is necessary to qualify them for Services.	4	101	101	297	—	205	18	722
E	17	493	306	1202	793	348	246	3388

CHARITY SCHOOLS in the Parishes of

	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Apprentices or taken out by friends	Girls put out since setting up of the School to Apprentices	Services or taken out by friends	Went Children educated in the Schools including those now in them
Greenwich, Kent. 1700.							
C. W. The Children here spin, and make their own Cloaths both Linnen and Woollen	1	—	40	—	4	200	244
St. James Clerkenwel C. 1699.	2	60	40	185	—	93	378
St. James Westminster, Supported by the Offertory	1	50	—	—	—	—	50
In the same Parish in King-Street, set up 1712, by the late Archbishop of Canterbury, supported out of the Revenue of the Chappel C.	1	36	—	120	—	—	156
In the same Parish, supported by Collections at Sermons, and casual Benefactions C.	1	—	40	—	54	—	94
St. John at Hackney, C. 1714	2	30	20	70	8	4	55
* St. John Wapping, set up for Boys 1704, Girls 1708. C.	2	40	30	126	37	39	376
St. Katharine Creed C. —	1	40	—	86	—	—	126
St. Katherine near the Tower 1701. C. —	2	35	15	84	—	28	162
Kennington, Mid. 1707,							
The Children have Bread & Beer 4 Days in the Week throughout the Year, and Dinner every Sunday from Michaelmas to Lady-Day.	2	30	20	80	15	23	53
Knight's-Bridge Chappel C. Lambeth in Surry C. —	1	6	6	—	—	—	12
St. Laurence Pountney C. —	2	50	12	—	60	—	62
* St. Leonard Shoreditch Boys Sch. erected 1705. and Girls Sch. 1709. C. —	1	16	—	—	—	—	76
St. Margaret Westminster Cloath'd in Blue, the Boys set up 1688, the Girls 1714. —	2	50	50	112	49	53	46
In the same Parish, C. in Grey, and M. the Boys set up 1698, —	2	52	34	72	7	54	360
	2	80	50	294	—	181	496
	25	575	357	1412	330	182	749
							3605

CHARITY-SCHOOLS in the Parishes of

	(35)								No. of Children educated in the Schools including those now in them
	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. Services, or taken out by friends	Girls put out since setting up of the School to Appren. Services, or taken out by friends				
St. Martin in the Fields 1699 C. } In these Schools 35 Girls are M. and one third Part of the Boys are daily employed in useful Labour, so that the whole School works 2 Days in a Week, by Rotation: }	3	101	51	462	—	—	154	768	
St. Mary-le-Bon 1715 C. }	1	12	—	18	—	—	—	30	
*St. Mary at Illington 1710 C. }	2	26	18	43	17	14	14	132	
* St. Mary Magdalen Ber- mondsey, Boys 1712, Girls 1722 C. }	2	50	20	101 Sea 8	82	3	42	310	
St. Mary Overee, alias St. Saviour Southwark C. }	2	60	50	—	—	—	206	316	
St. Mary Rotherbith C. }	1	20	—	20	—	—	—	40	
In the same Parish, The Parish Children of both Sexes are under the Care of a Mistress, and 2 Nurses, since 1715, C. M. and W. at the Charge of 2 s. a Week each Child on the Parish, except the Article of Cloathing.	1	25	—	18	—	—	—	43	
St. Mary le Strand 1704 C. }	1	16	—	56	13	—	—	85	
* St. Mary Whitechapel 1705 C. }	2	60	40	104 Sea 1	201	86	130	626	
Mile End, Old Town, } set up 1723 C. — }	1	22	10	8	—	—	1	41	
Newington Butts Surrey — }	1	32	—	—	—	—	—	32	
Norton Folgate — }	1	60	—	—	—	—	—	60	
This School was set up 1691, and has been very useful as a Nursery to the Neighbouring Charity Schools — }	1	60	—	—	—	—	—	60	
* St. Olave Old-Jewry, } and St. Martin's Iron- monger-Lane, set up 1717, C. — }	1	30	—	17	49	—	—	96	
St. Olave Southwark C. — }	1	—	60	—	—	45	—	105	
St. Paul Covent Garden } Boys 1701. Girls 1712. }	2	30	20	78 Sea 9	5	—	36	178	
St. Paul Shadwell Boys } 1699. Girls 1712. C. — }	2	50	50	157 Sea 47	155	54	133	546	
Poplar Chappel in Srep- ney, C. 1711. — }	2	30	20	34	—	18	2	104	
* Queen Hithe Ward, set up 1717. pr. Cl. — }	1	32	20	25	28	3	41	149	
Ratcliff Hamlet Stepney } Boys 1710. Girls 1723. }	2	35	25	100	—	—	10	170	
E 2	29	691	384	1214	550	223	769	3831	

CHARITY-SCHOOLS in the Parishes of

	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. Services, or taken out by Friends.	Girls put out since setting up of the School to Appren. Services, or taken out by Friends.	No. of Children educated in the School, including those now in them.
* St. Sepulchre within 1700 C.	1	51	—	210 Sea 7	21	270
* In the same Parish within, set up 1702 C. —	1	—	51	—	—	372 423
* In the same Parish within, set up 1711. C. —	1	—	25	—	79 27	131
* In the same Parish without, set up March 1706 Cl. —	1	33	—	Sea 108	30	178
St. Stephen Walbrook 1695	1	30	—	34	25	89
St. Thomas Southwark 1704 C.	1	30	—	Sea 11	18	100
* Tower-Ward, Girls } 1707. Boys 1709, C. —	2	60	60	Sea 73	234 7 348	830
* Vintry-Ward 1710. C. —	1	50	—	60	157	267
Brought from Page 31 —	9	254	136	599	466 86	747 2288
Disso from Pag. 32 —	19	457	309	1296	369 143	586 3160
Disso from Pag. 33 —	32	720	465	1098	812 252	763 4110
Disso from Pag. 34 —	17	493	306	1202	793 348	246 3388
Disso from Pag. 35 —	25	575	357	1412	330 182	749 3605
Disso from Pag. 35 —	29	691	384	1214	550 223	769 3831
Total —	131	3190	1957	6821	3320 1234 3860	20382

Boys at School — 3190
Girls — 1957 } 5147 Total of Children at School.

Note, The Trustees of some of the Schools have thought fit to lessen the Number of Children, that the rest might be intirely supported; which is the Reason the Number now taught, is short of what it was formerly.

Boys put out to Appren. 6821
To Services, &c. 3320 } 15235
Girls put out to Appren. 1234
To Services, &c. 3860 }
Total of Children put to Apprentiships and Services, or taken out by Friends; of which 303 are gone to Sea, out of 23 Schools.

N. B. All the Schools above mentioned have been set up since 1697. except that belonging to the New-Church in St. Margaret Westminster, now known by the Name of the Blue-Coat-School, which was set up Lady-Day 1688, for 50 Boys; and the School at Norton Folgate, erected 1691, for 60 Boys.

The great Benefit accruing to the Publick by the Progress of the Charity-Schools, is manifest from the Number of Poor Children Educated in them; and therefore the Masters and Mistresses of the respective Schools, or any other Persons to whose Hands this Account may come, are desired to signify to the Printer hereof any Mistakes which they observe in the Number of Children put out to Apprentiships or Services, in order to their being corrected in the next Edition.

Note, Where the Number of Children put out were not distinguish'd whether to Apprenticeships or Services, they are inserted in the Column of Apprentices.

*An Account of the Charity-Schools set
up in SOUTH BRITAIN, as the same
has been transmitted to the Publisher
hereof, from Easter 1731, to Easter
1732.*

Cambridgeshire,

SWAFHAM Bulbeck. A Charity-School e-
rected 2724, for 18 Boys, to which a Lady
has since added 4 Girls.

BOTTISHAM. A Charity-School erected 1729, for
20 Children, whereof 10 are Cloathed.

Surry,

THORP. A Charity-School erected for 20 Chil-
dren.

In NORTH-BRITAIN and IRELAND.

THE Publisher has received no Account last Year of the In-
crease of the Charity-Schools.

The

The Number of *Charity-Schools* in each County of *England and Wales*, with the Number of Children taught in them, according to the best Information that has been given to the Publisher hereof, is as follows:

	Sch.	Boys.	Girls.		Sch.	Boys.	Girls.
<i>Anglesey</i> ———	3	40		<i>Lincolnshire</i> ———	91	1164	90
<i>Bedfordshire</i> ———	34	345	57	<i>Merionethshire</i> ———	2	40	24
<i>Berkshire</i> ———	59	807	140	<i>Middlesex</i> ———	29	410	222
<i>Brecknockshire</i> ———	6	82	47	<i>Monmouthshire</i> ———	7	104	10
<i>Buckinghamshire</i> ———	57	689	46	<i>Montgomeryshire</i> ———	6	76	16
<i>Cambridgeshire</i> ———	36	673	124	<i>Norfolk</i> ———	34	570	223
<i>Cardiganshire</i> ———	1	10		<i>Northamptonshire</i> ———	47	508	143
<i>Carmarthenshire</i> ———	11	121	4	<i>Northumberland</i> ———	10	430	40
<i>Carnarvonshire</i> ———	3	35		<i>Nottinghamshire</i> ———	30	252	28
<i>Cheshire</i> ———	17	124	66	<i>Oxfordshire</i> ———	23	366	106
<i>Cornwal</i> ———	13	72	34	<i>Pembrokeshire</i> ———	25	184	41
<i>Cumberland</i> ———	6	160	30	<i>Radnorshire</i> ———	3	60	
<i>Denbighshire</i> ———	5	100	3	<i>Rutlandshire</i> ———	6	32	12
<i>Derbyshire</i> ———	18	274	51	<i>Shropshire</i> ———	22	373	37
<i>Devonshire</i> ———	41	679	235	<i>Somersetshire</i> ———	33	582	90
<i>Dorsetshire</i> ———	13	117	29	<i>Staffordshire</i> ———	14	230	88
<i>Durham</i> ———	12	276	20	<i>Suffolk</i> ———	40	600	140
<i>Essex</i> ———	37	498	178	<i>Surry</i> ———	29	546	144
<i>Flintshire</i> ———	1	60		<i>Sussex</i> ———	23	512	60
<i>Glamorganshire</i> ———	6	50		<i>Warwickshire</i> ———	36	385	165
<i>Gloucestershire</i> ———	60	940	100	<i>Westmoreland</i> ———	1	16	10
<i>Hampshire</i> ———	39	541	112	<i>Wiltshire</i> ———	37	736	57
<i>Herefordshire</i> ———	29	468	79	<i>Worcestershire</i> ———	38	612	100
<i>Hertfordshire</i> ———	38	652	126	<i>Yorkshire</i> ———	54	893	191
<i>Huntingdonshire</i> ———	25	282	20				
<i>Kent</i> ———	62	968	315		640	9681	2038
<i>Lancashire</i> ———	21	311	31	Brought forward	689	9825	1877
<i>Leicestershire</i> ———	36	451	30				
	689	9825	1877		1329	19506	3915

*A Summary View of the CHARITY-SCHOOLS in
Great-Britain and Ireland.*

	Sch.	Boys	Girls
At L O N D O N, —————	131	3190	1957
In other Parts of South Britain, —————	1329	19506	3915
In North Britain, —————	109	2750	936
In I R E L A N D, — — — — —	168	2406	600
Total of Schools —————	1731	27852	7408
		7408	
Boys and Girls now taught in those Schools	—	35260	

April 1732. Note, Where the Number of *Children* have been signified to the Publisher of this Account, without distinguishing the *Sexes*, they are put in the Column of *Boys*.

Note also, There are about 300 Schools included in the foregoing Accounts, without signifying the Number of *Children* taught; concerning which, the Report has generally been, *That all the poor Children in the Neighbourhood are Taught in them;* But the Publisher hereof would be very thankful for a more particular Information.

F I N I S.



There having sometimes happened much Difficulty in obtaining a LEGACY given to the Charity-Schools, by reason of some Defect in expressing such Bequest; it seems convenient to set down how such Legacy may be so expressed, as to prevent any Scruple about Paying it; which may be done in this Manner, viz.

ITEM. I A. B. do give and bequeath unto G. H. of the Sum of Pounds, to the Intent, and on Trust, that he do pay the same to the Treasurers for the Time being of the Charity-School, for Teaching [poor Children, or poor Boys, or poor Girls,] to Read, &c. in the Parish of in the City of or in the County of for the Use of the said School.